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LES PRÊTRES DANSEURS DE ROME. Étude sur la corporation sacerdotale des Saliens. Par RENÉ CIRILLI. Préface de M. J. Toutain. Paris, Geuthner. 1913.

In this elaborate study M. Cirilli re-examines all the evidence relating to the Salii in the city of Rome and in the municipal towns of the Roman Empire, bringing to bear the material which he feels the excavations in Greece, Crete, and Italy itself have furnished pertinent to his subject. Against those who, like Helbig and Wissowa, see in the Salii priests of Mars, or those who, like Frazer, regard them as priests whose dances were aimed at securing the fertility of the fields, Cirilli seeks to prove that the Salii were originally guardians of talismans in the form of shields, symbols of Mars. He would furthermore regard their origin as connected with the introduction into Italy of the art of working metal, and would derive their dances from the magic dances of Cretan metal-workers, the memory of which was preserved in the legend of the Curetes. The clashing of the arms which was an essential part of the dance would be then an act of a general apotropaic nature, such as is found among many peoples. We may gladly admit that Cirilli has made his theory very probable; but it is only a theory, and the fact is that we do not know, and that probably we never shall know, the truth about the origin of the Salii.

The book is provided with a satisfactory bibliography and a convenient collection of references to the Salii in ancient literature. The appendix containing the pertinent inscriptions has one fundamental defect, for the provenance of the inscriptions is not given. It is incredible that this should be omitted, and it ought to be equally incredible that there should be no index. But an index seems too much to hope for in such a book.

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THE BOOK OF JUDGES and THE BOOK OF RUTH. G. A. COOKE, D.D. The Cambridge Bible for Schools and Colleges. Cambridge University Press. 1913. Pp. 204+22. 2s. 6d.

THE WISDOM OF JESUS THE SON OF SIRACH, OR ECCLESIASTICUS. W. O. E. OESTERLEY, D.D. The Cambridge Bible for Schools and Colleges. Cambridge University Press. 1912. Pp. 367. 6s.

Among the least satisfactory volumes in the Cambridge Bible for Schools and Colleges has been the one on Judges. This has now been remedied by the publication of Professor Cooke's excellent commentary. There is presented here in concise and attractive

form the conclusions commonly held by modern scholars respecting Judges and Ruth, except that the author does not recognize in the Book of Ruth a polemical pamphlet directed by a prophetic writer against the narrowness and national exclusiveness of the preaching of Ezra and his priestly school. Dr. Cooke gives an admirable sketch of the primitive and crude character of the early Hebrew life in Canaan, and his comments on the text are sufficiently full to answer all the requirements of the class of readers for whom this series is prepared.

Professor Moulton has well said that Ecclesiasticus offers an excellent example of the evolution of the essay out of the proverb. Ben-Sira shows a marked advance in his method of treatment upon the older collection of Proverbs. Although his book exhibits no great originality, yet the writer of Ecclesiasticus adds to the older material, of which he makes abundant use, a wealth of independent thought which witnesses to a large amount of individuality. The mass of information which the book contains regarding Jewish religious thought and ethics, during a period for which we do not otherwise possess much information, marks it out as a work of high importance. The writer evidently intended to offer to his people a kind of text-book to which men and women might have recourse for guidance in almost every conceivable circumstance of life. He does this, however, with the primary object of setting in clear light the superior excellence of Judaism over Hellenism. In a sense, therefore, Ecclesiasticus is to be regarded as an apologetic work, inasmuch as it aims at combating the rising influence of Greek thought and culture among the Jews.

Such in brief is Dr. Oesterley's view concerning the nature of the book of which he is treating. His notes on the text are most suggestive to the Sunday School teacher (should such ever wander into the Apocrypha) and also to the Hebrew scholar. The latter will find the copious references to the various versions of value.

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LIGHT ON THE FOUR GOSPELS. From the Sinai Palimpsest. AGNES SMITH LEWIS. Williams and Norgate. 1913. Pp. xi, 226. 3s. 6d.

This volume is from an author to whom Biblical science is greatly indebted for her discovery in 1892 of the Syriac Sinai Palimpsest of the Gospels, and for her publications in the field of Semitic research. It is a popular work, reproducing in part material that